



"AD MAJOREM DEI GLORIAM."

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ORATORICAL TREAT.

MARION CRAWFORD ON
"LEO XIII AND THE VATICAN."

The Gifted LITERATEUR Talks Charmingly on an Interesting Subject.

Free Press, April 27.

The audience which gathered last evening in Selkirk Hall to listen to Mr. Marion Crawford's second and final lecture was not much larger than that which assembled to hear his first and it is to be regretted that so few were present to enjoy one of the greatest oratorical treats ever presented to a Winnipeg gathering. The title of the lecture was "Leo XIII and the Vatican," and the gifted speaker gave it an artistic and sympathetic treatment which charmed his hearers and held their closest attention, whilst at intervals their appreciation of his beautiful word pictures and his masterly analysis of character and incident drew rounds of applause, and his amusing anecdotes excited hearty laughter.

Subject of the Lecture.

He was introduced to the audience in a few well chosen words by Rev. Father Drummond, S. J., and commenced by saying that in speaking to them of Leo XIII. in the the Vatican he must in the first place give them a very brief sketch of the circumstances which preceded his elevation to the pontifical throne. The life, the temper, the gifts, the public acts of Leo XIII. had been as different as possible from those of his predecessor, Pius IX. Under Pius IX. the political power and influence of the Vatican went steadily down; under Leo XIII. they had steadily gained in strength and the difference was due to the difference in character between the two men. He wished then to show them the man himself as he lived, breathed, worked, in his great old age and in his surroundings, and lastly he should touch upon one or two questions which intimately concerned humanity.

Pius IX.

Mr. Crawford then went on to give a most interesting description of the political condition of Italy early in the century, referring to the foundation of the Young Italian Party, which aimed at a universal uprising in Europe in the hope of founding a general and lasting republic. He showed the position of the movement in the year 1846, when Pius IX. became pope, whom he described as a man still young, full of enthusiasm, devoted to the most lofty ideals, of great piety, beloved of all who approached him; but politically weak. The new pope's first act was to proclaim a universal pardon to political offenders, and then in 1848 the great movement came to a head simultaneously in all parts of Europe, and there were riots and even war in all countries. The Pope had to fly from Rome, but was brought back and maintained there by France from 1849 to the fall of the temporal power in 1870; he governed the Roman people kindly, paternally, and by no means unwisely. The lecturer showed that Rome was not taken without a struggle, and then he went on to trace the course of events to the death of the

pope, when the College of cardinals elected as successor of the humble and politically insignificant pope one of the most remarkable, the most independent, the most forcible individualities of the present century.

Character of Leo XIII. Most Stubbornly Sane.

Having spoken of the birth and birth-place of Leo XIII., his parentage, and his remarkable countenance the lecturer traced a very noticeable resemblance between Leo XIII., Mr. Gladstone, and Abraham Lincoln. All three were capable of most extraordinary concentration, all were eloquent men in very different ways; they were three men who had been produced out of some of nature's strongest material, developed in three different ways—the material way, the intellectual way, and the spiritual. Leo XIII.'s childhood, his youth and his studies were touched upon; and after he had entered the priesthood his career as Nuncio in Belgium, and as Archbishop of Perugia. His love of conversation, his manner of talking, his wonderful voice, were spoken of. They had all perhaps, known of cases in life in which head, heart, hand, intelligence, the impulse and the strength to execute, were all evenly balanced, and that perfect balance Leo XIII. possessed in a high degree as a statesman, a scholar and a man. He is emphatically a great pope, a great statesman, a great individuality; the like had not been seen even in the papal chair for centuries. Enumerating many of the great personages of modern times, Mr. Crawford held that Leo XIII. possesses of all these men the most evenly balanced, the most stubbornly sane, disposition under all circumstances.

Graphic Sketch of the Pope's Daily Life—The only Butwork against Anarchy.

A graphic picture was given of the pope's daily life, his incessant labor, his short periods of rest, his determination to accomplish his work, his frugal fare, his wonderful encyclicals. The Vatican press was described, and a tribute paid to the service rendered to the human race by opening the Vatican archives to scholars and a description given of some of the principal feasts of the year. Mr. Crawford then spoke of the interior of the Vatican building; the Pope's private apartments, the throne room, the library, the pontifical court, the revenues of the Papacy. He showed how the head of the Catholic Church to-day must be a modern statesman and administrator able to deal with political difficulties as well as to cope with heresies, and the Church's wise practical steward as well as her consecrated head. Leo was all this; he had been an active not a contemplative man, and his reign had been a long opposition to anarchy, against which he alone in Europe had found something to effectually oppose.

The Temporal Power—The Pope really a Prisoner.

The question of the temporal power was dealt with and it was shown to be a problem which must be solved before modern Italy could be considered absolutely stable and acceptable. Mr. Crawford strenuously refuted the charge somewhere made that Leo XIII. would do anything unscrupulous to gain temporal power, and he upheld the justice

of the Pope's claims in this matter. He then went on to prove that the assertion that the Pope is a prisoner in the Vatican is a literal fact as owing to the hatred of the anarchists, who looked upon him as their principal opponent, he could not safely tread the streets of the city, and there were besides diplomatic reasons. The lecturer also touched upon the question of the obedience to be given the Vatican in matters not connected with religion and gave a lucid statement of the teaching of the Church on this matter.

Splendid Peroration—Leo XIII. has Planned the Battles of the Future.

Summing up he said: Leo XIII. is a great leader; he leads a vast organization of Christian men and women all over the world; he stands at the head of a great body of human thought; and he has behind him a wide, conservative army, which will play a great part in the coming struggle between anarchy and order. He will not be there to lead in the day of decisive battle, but he will leave a great position for his successor to defend, strong weapons for him to wield; for he has done more to simplify and therefore to strengthen the Catholic Church in the last twenty years than a dozen popes had done in the previous two centuries. Such men fight the campaigns of the future over and over again in their thoughts, while all the world is at peace, and when the time comes at last, though they themselves be gone, the roads they have planned are broad and straight for the march of other feet, the sword they have forged lies ready for another, for the spirit they have called up still lives, and they themselves, in their well earned rest, have their share in these vicories that humanize mankind.

SUICIDAL ADVICE.

It is rather queer to find the Dean of Canterbury, Dr. Farrar, commending to the readers of the Independent the study of the Fathers. The English divine could not possibly have pointed out to them a weapon more destructive of Protestantism than the writings of the Greek and Latin Fathers of the Church. In fact, it was the study of their works that chiefly led to the Tractarian movement in England, half a century ago, when the Anglican Establishment was shaken to its center, and the pride of her universities took up their pilgrim staff and journeyed homewards.

In those days the Patristic writings were being translated in Oxford from their Greek and Latin originals; and the learned men engaged in the task were set all agog by finding in those writings doctrines taught by no other Church save that of Rome. A critical examination revealed to them the astounding fact that St. Gregory Nazianzen, St. John Chrysostom, St. Augustine, St. Jerome, and so many of the others up to the apostolic age of St. Clement, St. Ignatius and St. Polycarp—Greeks and Latins—were the veriest of "Papists"—teaching the seven sacraments, the doctrine of purgatory, sacramental confession, the Real presence of Christ in the Eucharist, and the universal primacy of Peter. Here was food for thought;

and the question naturally suggested itself. What has become of those doctrines so emphatically proclaimed by the early Fathers—when the Church concededly was pure? They are not to be found in Anglicanism, or in any other form of Protestantism. They are only proclaimed in the Church of Rome.

And thus the momentous discussion was opened up in which the learned Wiseman took part until, through God's guiding light, the flower of the Anglican Establishment went back to the old, infallible and incorruptible Church which their fathers had abandoned, and there found rest for their troubled souls.

The conversion of these luminous hosts had a marvelous influence on the popular mind in England. In the language of Gladstone, "When Newman fell (!) he drew with him three-fourths of the stars in the Anglican heavens." While the English masses reasoned somewhat in this fashion: Here are the glory of our university and the pride of our national Church, who, after a long and critical research, and even in the teeth of bitter prejudice, and large personal sacrifice, are going over to Rome! Surely, they averred, there must be something, after all, in that much-hated Church. This step they took, not in ignorance, for they are our most illustrious scholars; not in haste for, like Newman, their minds, for years, were tossed on the sea of doubt; not through temporal motives, for they sacrificed exalted stations and brilliant futures, yea even incurred the crucial displeasure of cherished family and friends. But, true to conscience, they heroically gave up all and lived forevermore exclusively for God, in the comforting bosom of the Church, Catholic, Apostolic and Roman—praying for the return of their schismatic nation to the One Fold of the One Shepherd.

In view of these facts, we repeat, it is surely strange that the Dean of Canterbury should advise study of the Fathers, the original cause, as we have pointed out, of all this Anglican woe.—Union and Times.

THE UNPROTECTED STAIRWAY TO ETERNAL DEATH.

JOHN G. WOOLLEY in "THE VOICE."

Cr. Prov. 23: 20, 21; 29: 35, corrected according to the Hebrew.

Who hath woe, who hath suffering, who hath contentions, who hath anxiety, who hath wounds without cause, who hath redness of eyes, whose eyes behold strange women, whose heart uttereth perverse things, who lies down in the midst of the sea, who is like a pilot fast asleep when the helm is lost, who is stricken and does not know it, who is beaten and does not feel, who hunts ruin for himself and all of his? They that tarry long at the wine.

And if you believe the Bible to be true—and I confess that there is some evidence that it is—then intemperance is the well-hole of a winding stairway whence descend

poverty, idleness, rags, woe, sorrow, quarrels, anxiety, wounds, red eyes, prostitution, fear, wreck, imbecility, insensibility, fixity,

which is the newel post of hell. There is no hand rail down that flight, and anywhere, over the edge, is crime.

THE DANGERS OF ENGLISH FASCINATION.

It has often been said that Mr. Smalley was retired from the position of London correspondent of the New York Tribune because he had become too English for his American readers; for the same reason he was made American correspondent of the London Times. He was succeeded on the Tribune by Mr. Ford a very patriotic American who was also a good correspondent a good fellow. Another ablest among American correspondents in London is Mr. Harold Frederic of the New York Times, who has some distinction as a novelist as well. For several years, unlike Mr. Ford Mr. Frederic thought it necessary to vouch for his Americanism by never losing a chance to sneer at the British. To-day both of are about as English as the disgraced Mr. Smalley. In a speech the other day Mr. Hay, American Ambassador, quite rivalled the friendliness for the British people which, in Mr. Bayard, so deeply offended his countrymen. These are mentioned as illustrations of the old, old truth, that evil communications corrupt good manners. Americans who want to live and die in hatred of England must really keep away from London. MANITOBA FREE PRESS.

FACTS ABOUT SAVONAROLA

From documents of the period, from the Dominican's own writings, and the works of trustworthy historians, it can be abundantly proved—

(1.) That Savonarola died as he had lived, a good Catholic, fortified with the rites of Holy church, and with a Plenary Indulgence specially sent him by Pope Alexander VI.

(2.) That he never reviled or despised the Pope. His letters to Alexander VI. breathe a spirit of respect and obedience. "I prostrate myself," he says in one epistle, "at the feet of Your Holiness."

(3.) He was imprisoned, tried and executed by the civil power.

(4.) His death has no bearing whatever on the doctrine of Papal Infallibility, for though his execution was a grave mistake and gross miscarriage of justice it was not an *ex-cathedra* act of the Papacy.

(5.) Catholics regard Savonarola as a martyr. Alexander VI. made full amends to the memory of the man, and declared him a saint. Pope Benedict afterwards expressed his belief that Savonarola is in heaven.

(6.) He never taught anything contrary to the vital doctrines of the Catholic Church, and could not therefore be a precursor of Luther.

For the future, let us hear no more of Savonarola as "the victim of Rome's malignity." If anyone asks who put him to death, the answer is that it was the civil authorities of Florence. He made political enemies by his impassioned preaching, and these enemies, for revenge as well as for their own political ends, wrought his undoing.—Catholic Universe (Cleveland, Ohio).

Mrs. Henry Patrick Russell, wife of the former vicar of St. Stephan's, Devonport, has been received into the Church at Leamington by the Right Rev. Mgr. Souter. Mr. Russell, it will be remembered, joined the Church last year.—L'POOL CATH. TIMES.

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Northwest Review.

TUESDAY, MAY 3, 1898.

CURRENT COMMENT

The London Universe is somewhat mistaken when it says, apropos of the death of the Archbishop of Lima, that "Saint Rose of Lima, is the only saint in South America." She is the only canonized saint born in America (North or South), but Saint Toribio, as his name is Latinized, though born in Spain, was twenty-five years Archbishop of Lima, where he died in harness in 1606. He was canonized in 1726. Then there is a beatified saint born in South America, Mariana de Paredes y Flores, commonly called Blessed Mariana of Jesus or "The Lily of Quito," where she was born in 1618, where she spent her whole marvellous life and where she died in 1645. She was beatified by Pius IX. in 1853. Thus it is hardly correct to say that sweet St. Rose of Lima is the only saint in South America.

Mr. Marion Crawford said, just before leaving Winnipeg, that the Free Press report, which we reproduce in another column, of his lecture on Leo XIII. was the best he had yet seen. When we consider that this lecture has been reported by the great dailies in all the principal cities of the United States, this is very high praise indeed. Mr. Crawford doubtless noticed that this report, drawn up by Mr. Frank W. Russell, was a complete summary of his lecture with all the salient points in due relief, and that it was not merely a string of disconnected extracts interlarded with the reporter's well meant but uncalled for adjectives. Mr. Russell, verbatim notes and had to boil them down to accommodate himself to the limited space allowed him in the Free Press, has kindly consented to prepare a full report of Mr. Crawford's masterpiece for our next issue.

The Free Press dramatic critic is evidently not aware of the antiquated slander he voices when he states that Thomas W. Keene has turned aside from stern historic truth to show us in Richelieu "the wise minister, the kind protector, a man swift to punish evil, kind and generous to those he loved, ambitious only for the welfare and national grandeur of France". These are precisely, or rather these are not all, the virtues which "stern historic truth" is now revealing in Richelieu. Has the F.P.D.C. ever read the new life of Richelieu by the present Foreign Minister of France, Monsieur Hanotaux, himself one of the shrewdest diplomatists of

the day? Hanotaux proves that the old view of Richelieu as a cruel, ambitious, daring and unscrupulous priest, has no foundation except the fancy of his religious and national enemies. But, after all, we are perhaps wrong in blaming the F.P.D.C. for this ignorance of most recent historical discoveries. He has probably been primed by Mr. Keene's manager. If so, what a revelation this gives us of actors' methods! Here is a famous actor who, while priding himself on his historically perfect make-up as to the dress and appearance of the great Cardinal, thinks he is turning aside from historic truth when he acts up to what history now shows to be Richelieu's true character. Mr. Keene is, like many popular historians, accurate in unimportant details and yet ignorant of essential facts. Error always makes mountains out of molehills and molehills out of mountains.

Recent Conversions.

The following names, taken from two recent issues of Catholic papers, the CATHOLIC SENTINEL of Portland, Oregon, and the London TABLET, show what sort of people are joining the Church everywhere. A. Oakley Hall, who was three times mayor of New York, was received last Lady-Day with his wife by the Paulist Father Searle. Mr. Hall was a Presbyterian, Mrs. Hall an Episcopalian.

The Jesuit Father Thomas J. Campbell, Rector of Fordham College, baptised, on the 7th of last March, Mrs. Mary Utley Robbins, widow of Judge Chilion Robbins, of Freehold, N.J. Madame de Benavides, wife of the Mexican General Benavides, herself a convert from Protestantism, stood as godmother to Mrs Robbins.

One of the most notable of recent conversions is that of the Rev. George M. P. Bowns, a Methodist Episcopal preacher in New York. The N. Y. Sun says Mr. Bowns' conversion was a direct result of the recent mission to non-Catholics held in the church of the Paulist Fathers. Mr. Bowns, being unmarried, may study for the priesthood.

The Rev. Hamilton Macdonald, a Naval Chaplain attached to H.M.S. Vernon, was received into the Catholic Church early last month by Father Bampton, S. J. and was confirmed on April 11th at Cardinal Vaughan's residence.

Lady Euan-Smith, wife of Sir Charles B. Euan-Smith, K.C.B., and daughter of Colonel Frederic Alexander, R. A., has been recently received into the Church.

Miss Ada Johnson, of Ballykilbeg, the daughter of Mr. William Johnson, M. P. for Belfast, was received in Downpatrick on Easter Sunday. Miss Johnson had been attending Catholic services for some time past, and her conversion was not unexpected.

Miss Emily R. Arnold, formerly of St. Clement's church, Philadelphia, and more recently an active worker in the Episcopalian church of St. Mary the Virgin, New York, was lately baptised into the Catholic Church by Father J.F.X. O'Connor, S. J. Miss Marion F. Gurney, of the Episcopalian Church Settlement House, became a convert last November. Though these two ladies were associated in church work, Miss Arnold says her own change of faith was not influenced by Miss Gurney's action.

Finally, to complete our list of distinguished converts chronicled in only two numbers of Catholic papers published 7,000 miles apart, "the ranks of titled converts in England have just been augmented", says the CATHOLIC SENTINEL, "by the reception into the Church of the young viscount Encombe preliminary to his marriage to Miss Fraser, sister of Lord Lovat of the Scottish peerage. The viscount is a grandson of the first

earl of Eldon who so bitterly opposed Daniel O'Connell's fight for Catholic emancipation, and denounced the Church as "the abomination of desolation spoken of in Holy Writ." Miss Fraser is very wealthy and said to be also, very clever and pretty; but as her prospective husband is heir to the title and estates of Eldon, with an income of about \$50,000 a year, it is reasonable to suppose that material views did not enter into his reasons for embracing the Catholic faith."

Luther and Calvin on the Mother of God.

"Mariolatry." p. 20.

As a mother, God singled her out in His eternal counsels from the beginning of time, made her an object of His special predilection, endowed her with the fulness of grace, and blessed her among women. "To be the Mother of God," says Luther, "is a prerogative so lofty, so tremendous, as to surpass all understanding. There is no honor, no beatitude, capable of approaching an elevation which consists in being, of the whole human race, the sole person, superior to all others, unequalled in the prerogative of having one common Son with the Heavenly Father." (Luther's "Deutsche Schriften," vol. 45, p. 250.) Calvin fully endorses this view. "We can not acknowledge the blessings brought us by Jesus," he contends, "without acknowledging at the same time how highly God honored and enriched Mary in choosing her for the Mother of God." (Comment. sur l'harmon. Evang., p. 20. Geneva, 1563.) "In nothing does popular Protestantism betray its ignorance of the relation of Rome to Christian doctrine more," says a Protestant divine, "than in its vehement outcry against giving to Mary the title of Mother of God.... But these controversialists, who run before they are sent, and dispute in Rome itself, attack not merely the term, but the doctrine which it is meant to express - namely, that Mary is the mother of Christ, and not a part of Him; and that Christ is God. In other words, they do their best to give the Romans to understand that they have among them not orthodox Christians, but Nestorians." (Dr. Starbuck: "Bibliotheca Sacra," Jan., 1882.)

GOLDWIN SMITH TELLS IT ALL

Professor Goldwin Smith, writing from Toronto to the New York Independent on the question, "Is Home Rule Dead?" in reference to a recent article on the same subject by the Right Honorable Horace Plunkett, M. P., in the North American Review, says:

"Mr. Plunkett, in the article to which I have referred, while he demurs to the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who holds that the movement will lie in abeyance till it finds a leader after the Irish heart; and that this new leader is probably now being wheeled about in his perambulator. Perhaps before the babe comes to demagogue's estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its beneficent work."

Mr. Plunkett is, we believe, an honest gentleman, though a Tory. Mr. Smith is, we know, an arrant crank, a pestiferous scold, who began life as a democrat and is ending life a soured and gloomy pessimist. To his distorted mind the Act of Union was an honest transaction, totally devoid of bribery and corruption, although the

evidence to the contrary is to be found in every honest history of the period, whether written by English or Irishmen. He does not deny that the Articles of Union promised religious emancipation to the Catholics, but he ascribes the failure to keep that promise to "the prejudice of a half-insane King."

When it comes to the betrayal of Home Rule at a later date, he says: "British members of the House of Commons, in voting for the bill, reckoned on its rejection by the House of Lords."

So there we have it. When a British King breaks a solemn promise, without any reproval from his Parliament, it is because he is "half-insane." How about the British King, William III., when his Parliament broke the Treaty of Limerick? And what of those honorable and high-toned Members of the House of Commons who voted for the Home Rule Bill while they "reckoned on its rejection by the House of Lords?" People who act in that way in America are regarded as blackguards, with whom no self-respecting gambler would hold intercourse.

Lord Rosebery, who is a gambler on the race-track, must be aware of that fundamental law of fair play. The Prince of Wales, an authority on cards, showed by his conduct in the baccarat scandal that he believes in honor among gamblers. Professor Goldwin Smith may have some higher code to govern his own conduct, but we wonder what it is.

England is not and has not been for centuries an absolute despotism. No king, insane or half-insane, has been able to coerce its actions for many a year. The present ruler of Great Britain is not generally regarded a maniac. Yet it happens that under her wise and beneficent rule, as proved by a Royal Commission of Inquiry, Ireland has been and still is paying \$12,500,000 above her proper quota to the imperial treasury. Is Queen Victoria insane, or half-insane in accepting that surplus? Are the members of Parliament who audit the returns cunning knaves who are ready to shift the responsibility to the House of Lords?

Or, is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victim agrees to call it ancient history, and not ask for any reparation? - Boston Pilot.

THE CATHOLIC CHURCH

Over Twelve Hundred Prelates Now Constitute the Hierarchy.

The actual condition of the Catholic Church, so far as the number and position of its dignitaries is concerned, may be seen at a glance in the pages of the Gerarchia Cattolica, or Catholic Hierarchy, which has lately been issued in Rome.

This gives the sum total of the dignitaries composing the Catholic hierarchy on December 16 1897, as no less than 1,298 members. These are thus divided: Cardinals, 62 including two reserved in petto; patriarchs of both rites, 7; archbishops and bishops resident of the Latin rite, 802; the same of the Oriental rite, 54, and of Titulars, 347, archbishops and bishops having titles no longer, 7; prelates of the oriental rite, with the quality of bishops, 14 and prelates nullius dioeceseos, 8; total, 1,298.

POPE AND CARDINALS.

The Pope is the head of all, and his titles and claims as Bishop of Rome, Vicar of Christ and "Sovereign of the Temporal Dominions of the Holy Roman Church," are repeated as on every occasion.

The cardinals come next in dignity, to the Pope. During the period of twenty

years of his reign Leo XIII. has seen 122 members of the Sacred College of Cardinals pass away, the latest being the Archbishop of Quebec, Cardinal Elzear Taschereau who died on April 12th.

At the present moment the college contains 60 members, who are thus classified: five still live who were created by the late Pope Pius IX., namely, the dean of the college of Cardinals, Luigi Oreglia di Santo Stefano; Ledochowski, Parocchi, Canossa and Mertel, this last being ninety-two years of age and a Cardinal for forty years.

Of those created by Leo XIII., the college has 55, the two who were reserved in petto in the consistory of 22nd June, 1896, having died since the Gerarchia was published early in this year 1898. These constitute 60 members, and in order to have the complete number of seventy the existing ten vacancies should be filled up.

HOW THE CHURCH OF ENGLAND "WASHED ITS FACE"

The Rev. Mr. Hargrove, M. A., in his lecture at the Pudsey Unitarian School, showed with emphasis that Elisabeth and the Church of which she was the head were worthy of one another. He said: "Whatever people may think of Royalty to-day, they were agreed that the example of Queen Victoria was one absolutely free from blame. It was not so in Queen Elizabeth's time. As a Queen she was an unscrupulous liar, and lied to the foreign ambassadors and her own Ministers, and she had the trick of shuffling responsibility off on to them. She was incredibly stingy, and with the stinginess she was possessed of an inordinate vanity. The consequence was that as the Queen was so the people were; with the nobility an extraordinary extravagance in dress; men would wear their fortune on their backs; the eating was coarse and the drinking much more so; the rich drank their wine and the people tumbled on the Sunday and perhaps all the night. There was an abundance of alehouses, haunted day and night, sometimes over the whole week. The people at that time had not hit upon the bazaar device for extinguishing a debt, but a less preferable idea. They went about the parish begging malt from the farmers, which was brewed into very strong ale, much better than the people got at home; then came the feast of the church and the village and the casks were broached. Where did they drink? Of all places in the world generally in the church itself unless the minister objected, and the liquor was thus sold, and he who could stand the most was thought the most of. This went on day after day, and the people would be drunk in heaps and as brutish as beasts. But the money was raised for the Church (laughter)." This is the Church which Protestants assure us "washed its face." Yes, after having emptied the beer-casks it washed its face in the lees.

A LITTLE SERMON ON HABIT

This is what a minister has to say (in The Household) about habit, etymologically.

"Habit" is hard to remove. If you take away the first letter, "a bit" is left. If you take off another letter, you still have a "bit" left. While if you take off another the whole of "it" remains, If you remove another it is not "i" totally used up. All of which goes to show that if you wish to get rid of a bad habit you must shake it off altogether.

Monsignor Ritchot, Administrator, officiated at the High Mass in the Chapel of the Grey Nuns' Convent this morning.

MIXED MARRIAGES

"The chief conditions of a happy marriage are health, common intellectual interests and a religious belief held in common between husband and wife."

These are the words of that singularly sound and wholesome thinker, President Eliot of Harvard. They are sheer common sense, and the insistence on a community of interests and beliefs for a happy marriage is particularly welcome to Catholics who have always insisted on them and been taxed with tyranny and narrow-mindedness for so doing.

CHANGES IN ST. ALBERT DIOCESE

On Sunday the 24th of April Rev. Father L. J. Danis, O. M. I., of the Peigan Reserve, was at Calgary on his way to Blackfoot Crossing. The Reverend Father has been appointed Rector of the following important mission: Blackfoot Crossing, Gleichen, Medicine Hat and Maple Creek. Rev. Father L. Doucet, O. M. I., is now the Rector of the Peigan mission.

BRIEFLETS

The WORCESTER RECORDER, of Worcester, Mass., which came into being last Lady-Day, bids fair to be a bright, optimistic Catholic weekly.

The Very Rev. Father Filiatrault, Superior of the Jesuits in Canada arrived at St. Boniface College last evening, for his annual visitation, and will remain one week.

Recent advices from Rome announce that the Holy Father has signed the decree declaring Venerable the first superior-general of the Sisterhood of the Good Shepherd, Mother Mary of St. Euphrasia.

The exercises of the month of May at the Cathedral will consist of sermon and Benediction at 7.15 p.m.; at St. Mary's and the Immaculate Conception the Devotions (sermon and Benediction) will begin at 7.30 p.m.

Bishop Joulain, O. M. I. of Jaffna, has arrived in Europe. After attending the Oblate Chapter for the election of a new General on May 19, he will visit the Eternal City and return home probably about November.

History will record the fact that the first shot in the Spanish-American war of 1898 was fired by Patrick Mullen, gunner of the Nashville, who fired at the Buena Ventura. Both Patrick and Mullen are pretty Irish, n'est-ce pas?

His Grace, the Archbishop of St. Boniface, their Lordships Bishops Grouard, of McKenzie River, and Legal, of St. Albert, with several priests of the order of Oblates, left Portland, Maine, on Thursday last, by steamer Vancouver, for Liverpool, on their way to France.

The Rev. B. W. Maturin, whose conversion caused such a stir in Anglican circles last year, was ordained priest by Cardinal Vaughan on April 12th in the Church of the Carmelite Nuns, North Kensington, London. He said his first mass the next day in the same church, and was assisted by the Rev. Dr. Rivington, who had also been a Cowley Father. The Maturins are an old Huguenot

family who settled in Ireland; seven of whom having, like Father Maturin, graduated at Trinity College, Dublin, hold benefices in the Church of England.

A brother of the ninth Earl of Denbigh, the Hon. and Rev. Basil Feilding was ordained priest on Easter Tuesday, at Newnham Paddox, by the Bishop of Birmingham. He said his first Mass the next day at Sheffield, where one of his sisters is a Sister of Charity.

Messire Labori, the distinguished Paris counsel who who bestowed on Zola efforts worthy of a better subject, is, says the "Twentieth Century," a son-in-law of Mr. William O'Key of Port Williams, and a brother-in-law of Mrs. P. C. Woodworth of Kentville, N. S.

This day, the Invention of the Holy Cross, is one of the greatest feasts in the Grey Nun calendar. There was High Mass at 8 this morning; at 4.15 this afternoon there will be vespers, sermon, veneration of a relic of the true Cross, and Benediction of the Blessed Sacrament in the Chapel of the Mother House.

Mr. Dermody, late publisher of the NORTHWEST REVIEW and now editor of the Yorkton Enterprise, was in Winnipeg last week, and reported that several farmers from the United States were about to settle in that district, where spring farm work is already well advanced and the prospects for stock raising are excellent.

The Very Reverend Mother General Filiatrault left for Edmonton last Thursday. Sister Boulanger accompanied her as secretary. They will proceed as far as the Grey Nun convent at Lake La Biche, 200 miles north of Edmonton, and on their return will visit all the houses of the order in Alberta, Assiniboia and Manitoba.

Last Thursday was the twenty-fifth anniversary—silver jubilee—of the priestly ordination of Rev. Father Lacasse, O.M.I. He happened to be at St. Mary's Presbytery, Winnipeg, on that day and returned the same evening to Rat Portage. We congratulate the zealous and eloquent missionary on his quarter century of sacerdotal labors and hope that he will reach and pass far beyond the half-century anniversary of his priesthood.

The Paris "Figaro" says: The Queen of England has received Mgr. Chapon, Bishop of Nice, in private audience and thanked him for his attention to the English colony. Her Majesty also expressed her sympathy for Leo XIII., and spoke at considerable length of Father Bernard Vaughan, the English preacher at the Parish of St. Paul, and of his brother Cardinal Vaughan.

The interview with the Bishop of Nice lasted three quarters of an hour.

Next Friday evening, at the Immaculate Conception Church, Rev. Father Drummond will repeat his lecture on the Book of Daniel with especial reference to the Rev. Hugh Pedley's letter to the Free Press in defence of his view. Entrance, 25 cents; reserved seats, 50 cents.

When the German men-of-war Deutschland (with the Emperor's brother on board) and Gefion were at Colombo, Ceylon, in February last, the Catholic soldiers and sailors, under command of three officers, attended High Mass at St. Lucia's Cathedral and listened to a German sermon by the Rev. Father Gabriel, O. M. I.

The copies of "Mariolatry" ordered by the Winnipeg Stationery & Book Co, 364 Main St., are expected next Wednesday or Thursday. They ought to have been here last Thursday, but it seems the demand for this excellent book has been so great that the Ave Maria Press could not immediately supply all the copies called for. The price is: paper, 30 cents cloth, 50 cents.

The Norwich and Norfolk Protestant Defence Brigade have been greatly disturbed by the conversion to the Catholic Church of the Rev. James Spurgeon Green, who has been vicar of Brundall and Wilton, in Norfolk, for forty-four years. They have just been striving to stir up "a thoroughly Protestant feeling" in the district. We should not, therefore, be surprised to hear, as a result, of further conversions.—L'pool Cath. Times.

A New Boarding-House For Small Boys.

The Sisters of Charity of St. Boniface, yielding to repeated requests from various quarters, have determined to undertake the management of a boarding-house for boys between the ages of six and twelve. Special halls will be set apart for them, where, under the care and supervision of the Grey Nuns, they will be prepared for their First Communion, while attending either the Preparatory Department of St. Boniface College or the classes of Provencher Academy. This establishment will be known as "Le Jardin de l'Enfance" (Kindergarten).

The results already attained in similar institutions of the Order give every reason to hope that this arrangement will fill a long felt want.

Board and lodging will cost six dollars a month. For the boys who attend Provencher Academy there will be an additional charge of fifty cents a month. Bedding, mending and washing will be extra. The Sisters are willing to attend to these extras on terms to be arranged with them. The boys who attend the Preparatory Department of St. Boniface College will have to pay the tuition fees of the College.

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CALENDAR FOR NEXT WEEK MAY.

- 8—Fourth Sunday after Easter. Octave of the Patronage of St. Joseph.
- 9, Monday—St. Gregory Nazianzen, Bishop Doctor.
- 10, Tuesday—St. Antoninus, Bishop.
- 11, Wednesday—Saints Cletus and Marcellinus, Popes, Martyrs.
- 12, Thursday—Saints Nereus, Achilles and their Companions, Martyrs.
- 13, Friday—Saints Philip and James, Apostles (transferred from May 1st).
- 14, Saturday—Apparition of St. Michael (transferred from the 8th inst.)

BRIEFLETS.

Rev. Father Messier has returned in much improved health to the Archbishopal residence.

The hard-up lawyer can't help thinking that where there's a will there's a way of making money.

A middle-aged woman may weigh two hundred pounds and yet jump at conclusions as nimbly as she did in her slender youth.

The Right Rev. Antony Gaughran, O. M. I., Bishop of Priene and Vicar-Apostolic of the Orange Free State, was in Rome three weeks ago.

Mr. A. E. Forget, Indian Commissioner, went last week to visit the Crooked Lake Reserve and the Regina Indian Industrial School. He returns this week.

Louis Wuilleret, one of the most eminent Swiss Catholics, died lately at the age of eighty-three. He had long been President of the Conservative Committee.

"The Twentieth Century," a new weekly of Kentville, N. S., is authority for the statement that the bicycle craze, as far as women cyclists is concerned, is subsiding in England.

Dr. James A. Devine, a young M. D. of Trinity College, Dublin, is going to practise his profession in Winnipeg. Dr. Devine is a fervent Catholic and a man of wide and varied culture.

Bishop Joulain, O. M. I., of Jaffna, accompanied by Father Maingot, O. M. I., sailed for Europe from Colombo, on the 13th March, to assist at the General Chapter of their Society.

The largest farmer in England, who, fittingly enough, bears the name of Farmer, holds more than 15,000 acres in Wiltshire, milks at least a thousand cows and owns upwards of 5,000 sheep.

The Rev. Alexander Christie, rector of St. Stephen's Church, Minneapolis, has been appointed Bishop of Vancouver. Father Christie's name had already been mentioned for another bishopric. He is a distinguished convert.

Dr. Dame left for California last Saturday. He intends to visit the hospitals on the Pacific coast and all electro-therapeutic establishments. Besides San Francisco, he will stop over at Los Angeles, San Diego, and other points of interest for the sake of his own health impaired by overwork. The Doctor, who is one of the very best surgeons

that ever operated in St. Boniface Hospital, will be sorely missed during his three months' absence.

The Rev. W. Evans, late of Cardiff, Wales, has been received into the Catholic Church in Rome, where it is his intention to remain for the next two months.

The University Arts examinations will begin next Monday in the Brydon rink. The medical examinations will take place at the same time in the University Rooms, Davis Block, Market Street.

The cause of beatification of Christopher Columbus has been resumed, the certificate of his marriage with Palastretta Monis having been discovered. The process was suspended whilst a search was being made for this.

Had the Free Press "City and General" reporter looked up our latest issues or even telephoned to St. Boniface, he would have discovered that the Mother General of the Grey Nuns arrived from Montreal, not last Thursday (as he stated) but the Saturday before that; that Father Gendreau left Winnipeg for the Klondyke, not last Thursday the 28th, but about two weeks before that date; and, finally, that Father Corbeil left for the same destination last Thursday, though the reporter speaks, on Friday last, of his departure as still to come. The only point on which he was right was the announcement that Father Desmarais, O. M. I., will join Fathers Gendreau and Corbeil.

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Has Won... More Scholarships Than any of its Protestant Competitors.
Read the following extract from the Northwest Review, July 8th, 1897:—
The students of St. Boniface College came off with even more than usual success. They captured the two scholarships for Greek, Achille Rousseau, of the previous year, winning the coveted \$40 over 26 competitors from his own and other colleges, and Jean Arpin the corresponding \$25 in the Preliminary over twenty competitors. As our candidates numbered only eight against forty from three other colleges, this double victory redounded greatly to their credit. Moreover Achille Rousseau was fourth out of seventy-seven in Latin and Algebra, Antonin Dubuc was first out of one hundred and thirty from St. Boniface, Winnipeg, Portage La Prairie, Brandon and Regina, in the Latin of the Preliminary. The French and His tory scholarship of \$60 in the Previous was won by Fortunat Lachance. In the Latin course of Mental and Moral science, Marins Cinquars took his B. A. degree with first class honors and the Silver Medal, while Noel Bernier and E. J. Golden divided the two scholarships in the Junior B. A. year, receiving \$100 each. The only other student in this year, Gustave Rocan, obtained first class marks in all the honor papers of his course. The St. Boniface candidates maintained their long established reputation for thoroughness in the twenty subjects, Cinquars being second out of the pass subjects, Cinquars being second out of thirty-eight in Latin and first out of thirty-three in Physics. Not one of the St. Boniface men failed in anything.

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Modern science has discovered remedies infinitely superior to these old-fashioned drugs, that do their work by promoting the natural processes of excretion and secretion and gently correcting all circulatory disturbances. When a man feels generally out of sorts, when he loses sleep at night, when he gets up headachy and with a bad taste in his mouth in the morning, when he feels dull and lethargic all day, when his appetite is poor and his food distresses him, when work comes hard and recreation is an impossibility, that man, though he may not believe it, is a pretty sick man. He is on the road to consumption, nervous prostration, malaria, or some serious blood disease. In cases of this description a man should resort at once to Dr. Pierce's Golden Medical Discovery. It is the best medicine for a weak stomach, impaired digestion and disordered liver. It is the great blood-maker and purifier, flesh-builder and nerve tonic. It cures 98 per cent. of all cases of consumption, bronchitis, lingering coughs and kindred ailments. Thousands have testified to its marvelous merits. It is a modern, scientific medicine that aids without goading nature, and that has stood the test for thirty years. Medicine dealers sell it.
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